

Logic of Sense



Gilles Deleuze

Introduction

Marx is sensuous
praxis, and sense
developments – like a
blob of jelly in a bowl – I
call this empiricism.

I mean Marx wants a
empiricist called Hume
to explain the whole
process – Hume would
argue it is electricity,
and lighting projects
and such things as a
house and its lighting –
quoting Hume's oeuvre
at the Index.

I. Sens

Sens is a French word for sense, so we can say with it also directions, lines of flight, lines of escape and production process, even complex movements of cinema and music.

II. Hegel against which we speak Sense

I mean then just speak sense to Hegel, not the Hegelian machine, but a sense machine, when I sense a car I call it a desiring machine.

III. Formalism

I mean articulating this to a surface, depth and even close-up and shots from cinema. I call this a newspaper.

Produce formalist jokes
as well from Freud, see
miracles everywhere.

IV. Production Process – Marx overturning Hegel – on that Sartrean question

I mean that production
then is material
production, praxis in
general strike and all
that series and waves
and wave-length of a

even Foucauldian power
and resistance process –
instead be free.

I mean be free and free
it up to sense and sense
only – that is Marx's
point actually –
sensuous practical
activity, such things are
labouring activities.

Index –

. *A Kind of History of My Life.* –

. A letter to an unnamed physician, asking for advice about "the Disease of the Learned" that then afflicted him. Here he reports that at the age of eighteen "there seem'd to be open'd up to me a new Scene of Thought" that

made him "throw
up every other
Pleasure or
Business" and
turned him to
scholarship. [\[34\]](#)

Deleuze – Hume,
Empiricism and
Subjectivity –

Just what is the process
of living experimentally
as a scholarship owning
student or even a
person who is learning
about doctoring, just

such a process of
changing the method of
living.

- . 1739–1740. A
Treatise of Human
Nature: Being an
Attempt to Introduce
the Experimental
Method of Reasoning
into Moral Subjects
 - . Hume intended to
see whether
the *Treatise of
Human
Nature* met with
success, and if so,

to complete it
with books
devoted to Politics
and Criticism.

However, as
Hume explained,
"It fell *dead-born*
from the press,
without reaching
such distinction
as even to excite a
murmur among
the zealots"[\[14\]](#):

³⁵² and so his
further project

was not
completed.

Deleuze – Empiricism
and Francis Bacon, I
meant that it should
create a process
experimentalism even in
Dewey.

. 1740. An Abstract of
a Book lately
Published: Entitled A
Treatise of Human
Nature etc.

. Anonymously
published, but

almost certainly
written by
Hume^[v] in an
attempt to
popularise his
work a Treatise
afterall. This work
is of considerable
philosophical
interest as it
spells out what
Hume considered
"The Chief
Argument" of
the *Treatise*, in a
way that seems to

anticipate the
structure of
the *Enquiry
Concerning
Human
Understanding*.

- . 1741. Essays, Moral, Political, and Literary (2nd ed.)
 - . A collection of pieces written and published over many years, though most were collected together in 1753–54. Many

of the essays are on politics and economics; other topics include aesthetic judgement, love, marriage and polygamy, and the demographics of ancient Greece and Rome. The Essays show some influence from Addison's *Tatler* and *The Spectator*, which

Hume read avidly
in his youth.

Deleuze – now
contribute to economics
which I call Marxist that
there can be something
more than his life
describing the whole of
his philosophy – humour
and jokes – that is
historical process.

. 1745. *A Letter from a
Gentleman to His
Friend in Edinburgh:
Containing Some*

*Observations on a
Specimen of the
Principles
Concerning Religion
and Morality, said to
be maintain'd in a
Book lately publish'd,
intituled A Treatise
of Human Nature
etc.*

- . Contains a letter written by Hume to defend himself against charges of atheism and scepticism, while

applying for a
chair at
Edinburgh
University.

- . 1742. "Of Essay Writing."[\[244\]](#)
- . 1748. An Enquiry Concerning Human Understanding.
 - . Contains reworking of the main points of the *Treatise*, Book 1, with the addition of material on free

will (adapted from
Book 2), miracles,
the Design
Argument, and
mitigated
scepticism. Of
Miracles, section
X of the *Enquiry*,
was often
published.

. 1776. "My Own Life."